



DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN April 1st, 2018
V. Rev. Archimandrite Eugene N. Pappas

PALM SUNDAY -- FLOWERY SUNDAY



Icon of the Entrance into Jerusalem

1724 Avenue P Brooklyn, New York 11229-1206 Tel: (718) – 339- 0280
Web site: www.threehierarchsbrooklynny.org E-mail : info@threehierarchsbrooklyn.org

Prokeimenon. Mode 4.
Psalm 117.26,1

Blessed is he who comes in the name of the Lord.

Verse: Give thanks to the Lord, for He is good. His mercy endures forever.

The reading is from St. Paul's Letter to the Philippians 4:4-9

BRETHREN, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

Palm Sunday
Πρὸς Φιλιππησίους 4:4-9

Προκείμενον. Ύμνος δ'.
ΨΑΛΜΟΙ 117.26,1

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Στίχ. Στίχ. Ἐξομολογεῖσθε τῷ Κυρίῳ ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Πρὸς Φιλιππησίους 4:4-9 τὸ ἀνάγνωσμα εἶναι ἀπο

Ἀδελφοί, χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. Τὸ ἐπεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. Ὁ κύριος ἐγγύς. Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθε πρὸς τὸν θεόν. Καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφρημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε. Ἄ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

Palm Sunday
The Gospel According to John 12:1-18

Six days before Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazarus was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of his disciples (he who was to betray him), said "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me." When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" And Jesus found a young donkey and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!" His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done this sign.

Πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν Ὁ Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἠγειρεν ἐκ νεκρῶν. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ. ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι· διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς; εἶπε δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχε καὶ τὰ βαλλόμενα ἐβάσταζεν. εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμε δὲ οὐ πάντοτε ἔχετε. Ἔγνω οὖν ὄχλος πολλὸς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστί, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἠγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. Τῇ ἑπαύριον ὄχλος πολλὸς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βᾶτα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· ὠσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ. εὐρῶν δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστί γεγραμμένον· μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου. Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἠγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἠκούσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.



Christ Is Risen!



E A S T E R 2018

March 31- LAZARUS SATURDAY

Divine Liturgy 9:00 _10:30 A.M.

April 1- PALM SUNDAY

Upper and Lower Church Orthros 9:00 A.M.

April 1_ PALM SUNDAY EVENING

The Nymphios Service 7:00 P.M.

April 2-HOLY MONDAY EVENING

The Nymphios Service 7:00 P.M.

April 3-HOLY TUESDAY EVENING

The Nymphios Service 7:00 P.M.

April 4-HOLY WEDNESDAY AFTERNOON

Holy Enction 3:00 P.M.

Children are encouraged!

April 4-HOLY WEDNESDAY EVENING

Holy Enction 7:00 P.M.

April 5-HOLY THURSDAY MORNING

*Divine Liturgy 6:00 A.M.

*EUCCHARIST CONCLUDES – 7:30 A.M.

April 5-HOLY THURSDAY EVENING

12 GOSPELS – Crucifixion of Christ

Lower Church : Service 7:00 P.M.

April 6- GOOD FRIDAY AFTERNOON

Apokathelosis – Descent From The Cross

Lower Church:3:00 P.M.

Children are encouraged

April 6-GOOD FRIDAY EVENING

The Epitaphios 7:00 P.M.

Upper & Lower Churches

Solemn Street Procession 8:15 P.M.

April 7- HOLY SATURDAY MORNING

*Divine Liturgy 6:00 A.M.

*EUCCHARIST CONCLUDES -7:30 A.M.

April 7-HOLY SATURDAY NIGHT

Orthos 11:00 P.M.

THE RESURRECTION:12:00 Midnight

Divien Liturgy 12:30 – 1:30 A.M.

Upper and Lower Church

April 8- EASTER SUNDAY

Agape Vesper 11:00 A.M.- 12:00 Noon

Children's Easter Service

Gospel will be read in many languages

HOLY CONFESSION WILL NOT BE HEARD DURING HOLY WEEK

PREPARE THE CHILDREN FOR HOLY WEEK: Special attention is extended to the youngsters on Holy Wednesday afternoon ANOINTING at 3:00 P.M. and Good Friday afternoon DESCENT FROM THE CROSS at P.M. and of course PASCHA – EASTER MORNING at the AGAPE VESPER from 11:00 A.M. – 12:00 noon. These are momentous and spiritual moments long remembered by the children and by THOSE WHO BRING THEM TO GOD! That means YOU!

PASCHAL HOLY WEEK NEEDS: as usual, there are many who wish to reach out and help in: the preparations for PASCHA. Please speak with the clergy directly if you plan to make an offering of any of the following necessities: Altar WINE , PROSPHORA, ANTHO-NERO, AROMATICS (Euchelaion) OLIVE OIL, LARGE FLAT WHITE SHEETS – (apo-kathelosis). ALTAR CLOTHS. Too much of ONE thing and none of ANOTHER does not help! Lord bless those who live the beauty of thy house! KALI TESSARAKOSTI!

PASCHA-EASTER CARD: What more pleasant greeting can you express to one and all than “CHRISTOS ANESTI ! ALITHOS ANESTI!” For a donation of twenty dollars (\$20) your name will be imprinted on the triptych icon of Byzantine design and mailed to 1,000 homes of the parish registry. Don't miss out in sharing the good news that CHRIST IS RISEN FROM THE DEAD....ALLELUIA! Please see flyer.

RADIO MINISTRY: Each Saturday at 1:15PM Fr. Eugene hosts and produces the radio broadcast **MATTERS OF CONSCIENCE NOW IN ITS 19TH YEAR OF BROADCASTING LIVE ON WNYE 91.5 COSMOS FM,** with listener telephone participation. Subjects of interest regarding Greek Orthodox theology, faith and practice, as well as secular topics confronting the nation and the world are discussed. Tune in and join the dialogue by calling 718-204-8900. Check our live audio at [LIVESTREAMINGPLAYER](#) . The website address. W.W.W.gaepis.org (Click live audio)

PRE- K FOR ALL : Any child 4 years of age is eligible for FREE enrollment at our school operated by the New York City Department of Education. Classes are held each day from 8:30A.M. through 2:30 P.M. with free lunch served by the City. IT'S ALL YOURS FREE FOR THE ASKING AND TAKING. DON'T MISS THIS OPPORTUNITY FOR YOUR CHILDREN /GRANDCHILDREN! Call now: (347) 729-0446.



Father Eugene as Chairman of the Hellenic Heritage Awards with Brooklyn Borough President Eric Adams and the 2018 Honorees . Sylvia Vellios, Helen Pavlides and Paulette Poulos are Three Hierarchs << STARS >> ,

Τί πλέον θέλεις;

Ἐγώ πατήρ, ἀδελφός,
συμφίος, οἰκία, τροφή,
ἔνδυμα, ρίζα, θεμέλιον,
ὄ,τι θέλεις ἐγώ· νά μήν
ἔχης ἀνάγκην ἀπό τίποτε.
Ἐγώ καί θά σέ ὑπηρετήσω·
διότι ἦλθα νά διακονήσω,
ὄχι νά διακονηθῶ. Ἐγώ
εἶμαι φίλος καί μέλος καί
κεφαλή καί ἀδελφός καί
μητέρα, ὅλα ἐγώ· ἀρκεῖ νά
ἔχης οἰκειότητα πρὸς ἐμέ.

Ἐγώ ἔγινα πτωχός καί
περιπλανώμενος διά σέ·
ἀνέβηκα εἰς τόν Σταυρόν
καί ἐτάφην διά σέ· εἰς τόν
οὐρανόν διά σέ ἱκετεύω
τόν Πατέρα· κάτω εἰς τήν
γῆν ἐστάλην ἀπό τόν Πατέρα ὡς πρεσβευτής διά σέ.

Σύ εἶσαι δι' ἐμέ τά πάντα· καί συγκληρονόμος
καί ἀδελφός καί φίλος καί μέλος τοῦ σώματός μου.

Διατί λοιπόν ἀποστρέφου αὐτόν πού σέ ἀγαπᾷ;
Διατί κοπιᾶζεις διά τόν κόσμον;

Τί περισσότερο θέλεις ἀπό ἐμέ;

(Ἁγίου Ἰωάννου Χρυσοστόμου, ΕΠΕ, 12, 35)

Κάνε με, Κύριε, τέτοιον πού μέ θέλεις καί μέ
ὅποιον θέλεις, εἴτε θέλω, εἴτε δέν θέλω.

(Ἁγίου Πέτρου Δαρσκηνοῦ, Φιλοκαλία τ. Γ', 3η θεωρία)





ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



«Εγενόμην ἐν Πνεύματι ἐν τῇ Κυριακῇ ἡμέρᾳ καὶ ἤκουσα φωνὴν ὀπίσω μου μεγάλην ὡς σάλπιγγος» (Ἀπ. 1,10)

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γραμματεία Τερρὸ Μονὴ Ἁγίου Λάγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-20610 - imsallo@yahoo.gr

Περίοδος Δ' - Ἔτος ΛΕ' Φλώρινα - ἀριθμ. φύλλου 2081	Κυριακὴ Βαΐων (Φιλ. 4,4-9) 1 Ἀπριλίου 2018 πρῶι	Συντάκτης (†) ἐπίσκοπος Αὐγουστίνος Ν. Καντιώτης
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“Ολα ἀρχίζουν ἀπὸ τὴ σκέψι

«Ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφῆμα, εἴ τις ἀρετῆ καὶ εἴ τις ἔπαινος, ταῦτα λογιζέσθε» (Φιλ. 4,8)

Οἱ περισσότεροι ἀπὸ μᾶς, ἀγαπητοί μου, ποὺ λεγόμαστε Χριστιανοί, δὲν δίνουμε προσοχὴ καὶ σημασία στὸ ἐσωτερικὸ τῆς ψυχῆς μας. Ποιῆς σκέψεις κυκλοφοροῦν στὴ διάνοιά μας, ποιὰ αἰσθήματα τρέφει ἡ καρδιά μας, ποιὰ εἶνε τὰ θελήματα τῆς ψυχῆς μας· νὰ ζητήματα, στὰ ὁποῖα δὲν δίνουμε προσοχή. Προσέχουμε μόνο τὸ ἐξωτερικὸ· ὅλη δηλαδή ἡ ἐξωτερικὴ μας συμπεριφορὰ νὰ εἶνε ἐν τάξει, «καθὼς πρέπει», σύμφωνη μὲ τὶς ἠθικὲς ἀπαιτήσεις τῆς σημερινῆς κοινωνίας, καὶ ἀδιαφοροῦμε γιὰ τὸ ἐσωτερικὸ τῆς ψυχῆς μας. «Καθαρίζουμε», σὰν ἄλλοι φαρισαῖοι, «τὸ ἐξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος», ἐνῶ τὸ «ἐσωθεν» κρύβει ὅ,τι ἀκάθαρτο καὶ ἀηδιαστικὸ (Ματθ. 23,25).

Καὶ μόνο ἀδιαφοροῦμε; Τὸ χειρότερο εἶνε ὅτι θέλουμε νὰ ἐξαπατοῦμε τὸν ἑαυτὸ μας καὶ νὰ καθησυχάζουμε τὴν ἀρρωστημένη συνείδησί μας μὲ τὸν φαρισαϊκὸ λογισμό, ὅτι διήθεν μία ἀμαρτωλὴ κατάστασι (σκέψι, φαντασία, πρόθεσι, ἐπιθυμία, σχέδιο) μόνο ἂν φανερωθῆ συνιστᾷ ἀμαρτία· ἐφ' ὅσον τὸ κακὸ δὲν ἐξωτερικεύεται καὶ δὲν ἐκδηλώνεται δημοσίως ἀλλὰ μένει κρυμμένο μέσα μας, δὲν ἀποτελεῖ ἀμαρτία! Ἀφήνουμε ἔτσι ἐνσυνειδήτως καὶ ἐκουσίως νὰ βόσκουν μέσα μας ἀνενόχλητα ὅλα τὰ θηρία τῶν παθῶν, νὰ τρέφονται καὶ νὰ γιγαντώνονται, καὶ κοιμόμαστε ἤσυχοι. Τί ἀπάτη, τί πλάνη, τί κίνδυνος!

Ἄλλὰ ὁ Χριστὸς ἀπὸ τὰ παιδιὰ του καὶ τοὺς μαθητὰς του δὲν ζητᾷ ἀπλῶς μία ἄψογη ἐξωτερικὴ συμπεριφορὰ. Πολλὲς φορὲς μᾶς ἔδειξε, ὅτι παραβλέπει, περιφρονεῖ καὶ ἀκόμα στηλιτεύει αὐτὸ τὸ «θεαθῆναι τοῖς ἀνθρώποις» (Ματθ. 6,1-23,5). Μὲ τὸ ἔμπρακτο παράδειγμά του, ὅπως βλέπουμε, δίδασκε κάτι ἄλλο.

✓ Δέχθηκε π.χ. τὴν πρόσκλησι τοῦ τελῶνου Ματθαίου νὰ παρακαθίσῃ στὸ τραπέζι μαζί μὲ

ἄλλους τελῶνες, ἐνῶ οἱ φαρισαῖοι ρωτοῦσαν πειραγμένοι· «Διατί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει καὶ πίνει;» (Ματθ. 9,11. Μάρκ. 2,16).

✓ Δέχθηκε στὰ πόδια του μύρα καὶ φιλήματα ἀπὸ ἀμαρτωλὴ γυναῖκα, ἐνῶ ὁ φαρισαῖος ποὺ τὸν φιλοξενοῦσε ἀμφισβητοῦσε μέσα του ἂν εἶνε προφήτης, ἀφοῦ δὲν γνωρίζει «τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἄπτεται αὐτοῦ» (Ματθ. 7,26).

✓ Πῆγε στὸ σπίτι τοῦ ἀμαρτωλοῦ Ζακχαίου καὶ αὐτὸ ἐξένισε τότε ὄλους· «ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθε καταλύσαι» (Ματθ. 19,7).

✓ Λίγο πρὸ τοῦ πάθους του δέχθηκε στὴ Βηθανία νὰ μυρωθῆ ἀπὸ ἄλλη γυναῖκα, ἐνῶ μερικοὶ ἀγανακτοῦσαν διαλογιζόμενοι «Εἰς τί ἡ ἀπάλεια αὐτῆ τοῦ μύρου γέγονεν;» (Μάρκ. 14,4).

Μ' αὐτὰ καὶ ἄλλα παρόμοια ὁ Κύριος ἔδειξε ὅτι ἀδιαφορεῖ συχνὰ γιὰ τὴν «καθὼς πρέπει» κοινωνικὴ συμπεριφορὰ· ὄχι βέβαια γιὰ νὰ σκανδαλίση, ἀλλὰ γιὰ νὰ μᾶς ὁδηγήσῃ σὲ μιὰ βαθύτερη θεώρησι τῆς πνευματικῆς ζωῆς. Ἀπὸ αὐτὰ ἐμπνεύσθησαν ἔπειτα στὴ ζωὴ τους καὶ πολλοὶ ἅγιοι ποὺ ἔμειναν γνωστοὶ στὴν ἐκκλησιαστικὴ ἱστορία μὲ τὸ ἐπίθετο «σαλός».

Ὁ Χριστὸς προχωρεῖ πέρα ἀπὸ τὴν κατὰ κόσμον ἀξιοπρέπεια καὶ ζητᾷ τὴν πλήρη καὶ βαθειὰ κάθαρσι τῆς ψυχῆς, ἡ ὁποία φτάνει νὰ κοσκινίζη καὶ αὐτοὺς ἀκόμη τοὺς λεπτοὺς διολογισμοὺς καὶ τὰ ἀνεπαίσθητα κινήματα τῆς ψυχῆς. Γι' αὐτὸ ὁ Κύριός μας ἔψεξε καὶ καυτηρίασε τοὺς φαρισαίους τῆς ἐποχῆς του, οἱ ὁποῖοι περιώριζαν ὅλη καὶ ὅλη τὴν ἠθικὴ στὰ ἐξωτερικὰ ἔργα τῆς ἀρετῆς, καὶ ἀδιαφοροῦσαν ἂν ἡ καρδιά τους εἶχε καταντήσῃ φωλιά τῶν φοβερωτέρων παθῶν. Γι' αὐτοὺς καὶ τοὺς ὁμοίους μ' αὐτοὺς ὁ Χριστὸς εἶπε τὸ λόγο «Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν» (Ματθ. 23,26).

* * *

Ἀναπτύσσοντας τὴν διδασκαλία αὐτῆ τοῦ Χριστοῦ καὶ ὁ ἀπόστολος Παῦλος προτρέπει σήμερα, Κυριακῆ τῶν Βαΐων, τοὺς Φιλιππησίους, καὶ διὰ μέσου αὐτῶν ὅλους τοὺς Χριστιανούς, νὰ καθαρίσουν τὴν διάνοιά τους ἀπὸ κάθε πονηρῆ σκέψι. Τὸ κήρυγμά του εἶνε ὑψηλό, ὡς τὸ ἀκούσομε· «Τὸ λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφημα, εἴ τις ἀρετῆ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε» (φλ. 1β). Δηλαδή· Ἀδελφοί μου Χριστιανοί, σταματήστε νὰ σκέπτεστε τὸ κακό· ἢ διάνοιά σας ὡς σκέπτεται πάντοτε τὸ καλό, ὡς γίνῃ μιὰ **πινακοθήκη καλῶν καὶ ὡραίων σκέψεων**.

Τί πρέπει λοιπὸν νὰ σκέπτονται οἱ Χριστιανοί; Τὸ καθορίζει λεπτομερῶς ὁ ἀπόστολος.

Νὰ σκέπτεστε, λέει, πρώτα - πρώτα «**ὅσα ἐστὶν ἀληθῆ**». Σκέψεις ἀληθινές εἶνε ὅσα περιέχει ὁ λόγος τοῦ Κυρίου, τὰ διδάγματα τῶν ἀποστόλων, ἢ διδασκαλία τῶν πατέρων τῆς Ἐκκλησίας· γύρω ἀπὸ τὴν ἀλήθεια αὐτὴ νὰ στρέφεται ἡ διάνοιά μας. Ἡ σκέψι μας λοιπὸν νὰ βυθίζεται μέσα στὶς σελίδες τοῦ Εὐαγγελίου καὶ νὰ ἐντυφᾶ στὰ θεῖα διδάγματα, ποὺ εἶνε καθαρὴ ἀλήθεια.

Νὰ σκέπτεστε, δεύτερον, «**ὅσα εἶνε σεμνά**». Σεμνές σκέψεις εἶνε ἐκεῖνες ποὺ δὲν προκαλοῦν ντροπῆ. Οἱ σκέψεις μας, δηλαδή, νὰ ἔναι τέτοιες ὥστε, καὶ ἂν τις ἐκφράσομε μὲ τὸ στόμα καὶ τις ἀκούσουν οἱ ἄλλοι, νὰ μὴ μᾶς κάνουν νὰ κοκκινίζουμε. Ἡ διάνοιά μας νὰ μὴ βόσκη σὲ μέρη ἀκάθαρτα, νὰ μὴν ἀσχολῆται μὲ πρόσωπα καὶ πράγματα, ποὺ καὶ μόνο τὸ ὄνομά τους εἶνε ἀρκετὸ γιὰ ν' ἀνάψῃ καὶ νὰ πάρῃ φωτιὰ ἢ θρυσάλλιδα τῆς ἀνηθικότητος.

Μακριὰ λοιπὸν ἀπὸ τὴν διάνοιά μας τὸ ψέμα καὶ τὸ ἄσεμνο· μακριὰ ἀκόμη τὸ ἄδικο. Νὰ σκεπτόμαστε «**ὅσα εἶνε δίκαια**». Ὑπάρχουν διάνοιες μακουργῶν, κλεπτῶν, πλεονεκτῶν ποὺ μέρα - νύχτα καταγίνονται γύρω ἀπὸ τὸ πῶς θὰ ἐγκληματήσουν, πῶς θ' ἀρπάξουν, πῶς θὰ θησαυρίσουν εἰς βάρος τῶν ἄλλων. Μακριὰ ἀπὸ τὸν Χριστιανὸ τέτοιες σκέψεις. Δικαίωμα εἰσόδου στὸ νοῦ μας ὡς ἔχουν μόνο σκέψεις ποὺ ἀποβλέπουν στὸ δίκαιο· πῶς ὁ πλησίον μας νὰ μὴν ἀδικηθῇ οὔτε στὸ ἐλάχιστο.

Νὰ σκέπτεστε, προτρέπει ἀκόμη ὁ ἀπόστολος Παῦλος, «**ὅσα εἶνε ἀγνά**». Οἱ σκέψεις μας πρέπει νὰ ἔναι ἀγνές. Ὑπάρχουν διάνοιες ποὺ σκέπτονται τὸ πονηρὸ, καταστρώνουν σχέδια ἐπὶ σχεδίων εἰς βάρος τῆς οἰκογενειακῆς τιμῆς καὶ τῆς ὑπολήψεως τοῦ πλησίον. Μακριὰ ἀπὸ τὸν Χριστιανὸ τέτοιες σκέψεις. Ἡ

διάνοιά μας νὰ εἶνε κλειστὴ σὲ σκέψεις δολιότητος καὶ πονηρίας.

Νὰ σκέπτεστε «**ὅσα εἶνε προσφιλή**». Προσφιλέες εἶνε κάθε τι ποὺ ἀρέσει στὸ Θεὸ καὶ τοὺς ἀνθρώπους τοῦ Θεοῦ, στοὺς ἐνάρετους καὶ ἀγίους ἀνθρώπους. Βάζοντας σὲ ἐφαρμογὴ αὐτὸ τὸν κανόνα, πάρα πολλὲς σκέψεις δὲν θὰ βρίσκουν θέσι στὸ νοῦ μας· θὰ φεύγουν μακριὰ μας ἐάν, μόλις ἐμφανιστοῦν στὸν ὀρίζοντα τῆς ψυχῆς μας, λέμε στὸν ἑαυτὸ μας· «Αὐτὸ ποὺ σκέπτομαι αὐτὴ τὴ στιγμή εἶνε ἀρεστὸ στὸ Θεό;» ἢ «Θὰ ἤθελα ν' ἀκούσουν οἱ ἅγιοι καὶ οἱ ἄγγελοι αὐτὸ ποὺ ἐγὼ συζητῶ τώρα μέσα μου;» ἢ «Θὰ ἤθελα κάποιος νὰ γράψῃ σ' ἓνα χαρτί αὐτὸ ποὺ τώρα ἐγὼ σκέπτομαι κρυφὰ καὶ νὰ τὸ στείλῃ, σὰν ἓνα γράμμα, στοὺς γονεῖς μου, στοὺς δασκάλους μου ἢ στοὺς πνευματικούς μου πατέρες;».

Νὰ σκέπτεστε τέλος, συμβουλευεὶ ὁ ἀπόστολος Παῦλος, «**ὅσα εἶνε εὐφημα, εἴ τις ἀρετῆ καὶ εἴ τις ἔπαινος**». Εὐφημα εἶνε ὅσα ἔχουν καλὴ φήμη καὶ δημιουργοῦν ὠφέλεια στοὺς συνανθρώπους μας. Αὐτὰ νὰ σκεπτόμαστε, κάθε ἀρετὴ καὶ κάθε τι καλὸ καὶ ἐπαινετό.

* * *

Ὡ πόσο θὰ προώδευε, ἀγαπητοί μου, καὶ **θὰ ἐξαγιαζόταν ἡ κοινωνία μας**, ἂν ὅλοι βάζαμε σὲ ἐφαρμογὴ τὴ χρυσοῦ αὐτὴ συμβουλή τοῦ ἀποστόλου!

Ἄν εἶνε ἀλήθεια —καὶ εἶνε ἀλήθεια— ὅτι ἡ κακὴ καὶ πονηρὴ σκέψι εἶνε τὸ πρῶτο φάρμακον ποὺ γεννάει τὴν ἁμαρτία, τότε μὲ τὸ νὰ διώχνῃ κάποιος καὶ νὰ θανατῶνῃ τὴν πονηρὴ σκέψι ἐξοντώνει τὴν ἁμαρτία στὴ γέννησί της. Γιατί ἀπὸ τίς κακὲς σκέψεις πηγαίνουμε πρὸς τίς κακὲς πράξεις, ὅπως πάλι καὶ ἀπὸ τίς ἀγαθὲς σκέψεις πηγαίνουμε πρὸς τίς καλὰς πράξεις. **Ἀρχὴ ὅλων τῶν ἐγκλημάτων ἢ τῶν ἀρετῶν εἶνε ἡ σκέψις**. Θέλουμε λοιπὸν νὰ γίνουμε ἅγιοι, ψυχῆς χριστιανικῆς; Ἄς ἀρχίσουμε ἀπὸ σήμερα νὰ ἐφαρμόζουμε τὴ συμβουλή τοῦ ἀποστόλου Παύλου, καὶ νὰ εἴμαστε βέβαιοι, ὅτι σύντομα θὰ πλησιάσουμε στὴν ἀρετὴ· γιατί ἡ ἀρετὴ δὲν εἶνε τίποτε ἄλλο παρὰ ἐκδήλωσις τοῦ ἐσωτερικοῦ μας κόσμου, τῶν σκέψεων καὶ τῶν αἰσθημάτων μας.

Λοιπὸν «**ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφημα, εἴ τις ἀρετῆ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε**»· τηρήστε στὴν πράξι αὐτὰ ποὺ εἶδατε στὴ δική μου ζωὴ, λέει ὁ ἀπόστολος Παῦλος, καὶ τότε «**ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν**», ὁ Θεὸς τῆς εἰρήνης θὰ εἶνε πάντοτε μαζί σας.

(f) **ἐπίσκοπος Αὐγουστίνος**

The Lord gives us once again an opportunity to express our solidarity by becoming a supporting and registered member of the parish. We can only urge you to do so because your sustaining membership keeps this parish functioning and responding to the needs of all the faithful. Don't wait until some insignificant date on the calendar. Register with the Church Office **TODAY** and garner all the benefits of being a supporter of Christ's mission on earth.

FAMILY REGISTRATION FOR HUSBAND & WIFE: \$275 PER YEAR

SINGLE MEMBERSHIP: \$225 PER YEAR

SENIOR CITIZEN INDIVIDUAL MEMBERSHIP \$150 PER YEAR

SENIOR CITIZEN HUSBAND & WIFE MEMBERSHIP: \$200 PER YEAR

WE DO NEED YOUR HELP!

Registering with your local parish is not so much a duty or obligation as it is a **PRIVILEGE**. By registering and offering your annual stewardship, you become an integral member of the living body of Christ as a faith community. By virtue of your Baptism, Chrismation (Confirmation), and Holy Eucharist (Communion), you claim to be a follower of Christ, a witness for Christ, and a practitioner for Christ. May we ask you then to live up to these promises by making your 2018 commitment **TODAY!** The benefits you shall receive beyond grace include the satisfaction and knowledge that this Church and community thrive thanks to your outreach.

YOU ARE PART OF THE GREAT FRESCO OF FAITH

Palm Sunday

The hymns and prayers celebrating Christ's glorious journey into the Holy City reflect both the joy and the concern about what shall in short time occur in this City.

The introductory Vespers' hymn expresses these sentiments in these words: "Today the grace of the Holy Spirit has gathered us together, and we all take up Your Cross and say; Blessed is He who comes in the name of the Lord; Hosanna in the highest!" The Palm Sunday exclamation, "Blessed is He who comes in the name of the Lord ..." is repeated over and over and we know that it was also taken into the Liturgy's solemn hymn, "Holy, holy, holy ..."

A Palm Sunday liturgical text beautifully expresses the full dimensions of this greeting when it says, "Blessed are You, You have come and are

coming again in the name of the Lord God our Savior!" The serene sunshine of the Palm Sunday could not last long. Evening is approaching of the first day of the Holy Week. Jesus' enemies were not idle; they gather and debate how to stop any similar demonstration. He should be arrested.

The Church reminds us of this change: "As we pass from one Divine Feast to another, O faithful, let us go with haste to the reverent and saving celebration of Christ's sufferings. Let us behold Him undergo voluntary suffering for our sake, and let us sing to Him with thankfulness a fitting hymn: O Fountain of tender mercy and Haven of salvation, Lord, glory be to You!" The Great, Holy Week of Christ's Passion began.

Father Vladimir Yancik

WEB-SITE: information is **ALWAYS ON LINE** ready to see and read. If you submit **YOUR E-MAIL** address we can forward Bulletin Information to you personally. See :Website: www.threehierarchsbrooklynny.org